



# Ihram at Mīqāt

*“So when you arrived at Mīqāt, did you intend to take off the clothes of sin and to put on the clothes of obedience?”*

*“And when you removed your sewn clothes, did you intend to remove showmanship and hypocrisy, and (to avoid) engaging in mistaken beliefs?”*

*“And when you performed ghusl, did you intend to wash off (your) mistakes and sins?”*

Iمام Zainul-Abideen (AS)

## 1. Ghusl

It is recommended (mustahab) to perform Ghusl before wearing an Ihram.

## 2. Wear two pieces of cloth

Men should wear two pieces of unstitched clothing to get into the state of *ihram*. These are: a piece of cloth worn around the waist downwards and a cloak which should be worn on the shoulders.

The material of these cloths should be such that if one prays while wearing them, his prayers would be correct. Therefore, they should not be made of silk and should be tahir (clean, not najis) and not stained with any impurities that render prayers null and void.

Women can become *Muhrim* while wearing their usual clothes whether stitched or not. For more detailed rulings on Ihram please refer to the Manasik of Hajj books of your Marja-e-Taqlid.

**Note:** Immediately after wearing the Ihram 25 things become hara’am (strictly forbidden) for both men and women till after Taqseer when you may wear your ordinary clothes in place of the Ihram.

## 3. Niyat

Make the niyyat of wearing the Ihram as follows:

**“I put on this Ihram for Umra-e-Tamatto for Hijjat-ul-Islam Wajib Qurbatan Elallah.”**

أحرم لعمرة التمتع لحجة الإسلام  
واجب قربة لله تعالى

## 4. Talbiya

It is wajib to recite the talbiya just once but it is mustahab to keep reciting the talbiya till you reach Makkah as follows:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ،  
لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ،

It is recommended to add the following part too:

إِنَّ الْحَمْدَ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ،  
لَا شَرِيكَ لَكَ لَبَّيْكَ.

Labbayka Allahumma Labbayk,  
Labbayka Laa Sharika Laka Labbayk,  
Innal Hamda Wanne’mata Laka Wal  
Mulk, Laa Sharika Laka Labbayk”.

“Yes, here I am, O Lord, here I am. Here I am, no partner is associated to You, here I am. Surely, praise, grace, and kingship are Yours. no partner is associated to You. Here I am.”

## Forbidden Acts after Wearing Ihram

Following are the twenty five forbidden things (Hara'am) after wearing Ihram. Please refer to the Manasik of Hajj books of your respective Marja-e-Taqlaed for the details and penalties (Kaffarah) of each:

1. Use of products like oil, moisturizer, hand lotion, body cream, etc. on your body.
2. Use of fragrance for wearing, eating, or smelling.
3. Putting on make-up including eye make-up.
4. Looking at oneself in a mirror.
5. Cutting nails.
6. Giving or taking of blood from your body.
7. Plucking or removing hair from your body.
8. Removing a tooth.
9. Killing lice or a similar living thing that lives on the human body.
10. Use of jewellery, cosmetics and things for show off. The jewellery that you normally wear at home and is not for show off is okay. However, for women, this jewellery must not be visible to anyone including your father and husband. Any type of gold watch or ring is also forbidden for men.
11. Telling a lie, use of abusive language, and use of vulgar words.
12. Swearing.
13. Hunting.
14. Cutting grass, flowers, or a tree from near the Holy Mosque (Masjid-ul-Hara'am).
15. Carrying or keeping weapons.
16. Reciting or doing a Nikah.
17. Masturbating (Istamna).
18. Sexual intercourse.
19. Kissing for sexual satisfaction.
20. Seeing or touching anyone for sexual satisfaction.
21. **For men:** Covering the head is forbidden. No cap, head scarf, umbrella, cloth, towel, part of Ihram, etc.
22. **For men:** Wearing of stitched clothes is forbidden.
23. **For men:** To sit and stand under or avail a shadow or to travel in a covered vehicle (car, bus, etc.) is forbidden. Please refer to the Manasik of Hajj books of your respective Marja-e-Taqlaed for details about travelling at night.
24. **For men:** Covering the upper part of one's feet is forbidden (Hara'am) while in Ihram. No socks, shoes and slippers covering upper part of the feet are permissible. Men are allowed to wear stitched shoes provided that it doesn't cover the upper part of the foot entirely.
25. **For women:** Covering the face is not permissible while in Ihram.

## Selection of Detailed Rulings

1. It is **not** necessary for the validity of niyyat to be uttered loudly or notionally. It is sufficient that it is consciously formed as is the case in other acts of worship.

2. Every pilgrim must learn the proper pronunciation of the words of the talbiyah in Arabic and recite them correctly. This should be achieved, even if it is by following another person reciting these words. If a person does not have the proper pronunciation of the words nor is there a person whom he can follow, he is still obliged to recite the words as best he can, unless his recitation is such that it is not considered to be talbiyah. In such a situation, he should, as a matter of precaution, recite as much as he can of it, recite the translation of the talbiyah and appoint a representative to recite it on his behalf.

3. The obligation is to recite talbiyah once; it is though recommended to repeat it as many times as one possibly can. As a matter of precaution, a person performing Umrat-u-Tamatu' must stop the recitation of talbiyah on sighting the houses of old Makkah.

4. It is necessary that the piece of cloth worn round the waist should cover the portion from the navel to the knee; the other piece should cover both the shoulders, arms and a considerable part of the back.

5. There is no objection to having more than the two pieces of cloth in ihram at the time of wearing it, or afterwards, for protection against heat or cold or for any other reason.

6. The garment worn round the waist should be of a quality capable of concealing the body, not a revealing one. This is not a must for the garment used round the shoulders.

7. It is recommended that both the pieces must be of textile, and not of leather, for example.

8. Although forbidding the wearing of silk is generally confined to males, it, as a matter of precaution, also applies to females insofar as ihram is concerned, in that they should refrain from wearing anything made of pure silk throughout the period of ihram. The only exception is in the case of necessity, as for protection from cold or heat.

9. If either or both garments worn for ihram become najis, it or they, must be cleaned, changed or rendered Tahir as soon as possible.

10. It is not obligatory to have the cloths of ihram on all the time: there is no objection to its removal, whether necessary to do so or not, nor is there any objection to changing them, provided the other pair complies with the conditions stated above.

11. (For Sayed Sistani) :it is forbidden for a pilgrim, in the state of ihram, to close his nose to bad smell/ (For Sayed FadhlulAllah): it is not forbidden/ Both agree that there is no objection to moving away quickly from the smell.

12. It is forbidden for a male pilgrim, in Ihram, to wear any garment with buttons, or that used as pullover, such as cloak. It is also forbidden to wear trousers, and the like to cover one's private parts, unless they do not have buttons. However, as a matter of obligatory precaution, he must completely refrain from wearing traditional clothes, such as shirt, cloak, jacket, Arabian thawb or dishdasha (gown), albeit not buttoned up. However, there is no objection to tying a sewn purse/wallet worn around the waist or over the shoulder. Likewise, it is permissible to use a sewn belt to support a rupture, or hernia, for example.

13. As a matter of precaution (al ahwat), one must not tie the loose ends of the loin cloth round one's neck. One must not tie a knot in the loin cloth at all, i.e. one must not connect the two ends of the loin cloth, either by a knot or by a pin or needle. As a matter of precaution, one must not tie a knot in the cloth round the

shoulders either; however, one can connect its loose ends with a pin or a needle.

14. Ladies can wear sewn dresses, but not gloves.

15. If a pilgrim, in ihram, deliberately wears anything forbidden, the penalty is a sheep. As a matter of precaution, the penalty must be paid even if the infringement was involuntary. If it is repeated, there is a penalty incurred for each and every infringement.

16. It is forbidden for a pilgrim, in a state of Ihram, to look in a mirror for the purpose of beautification. However, there is no objection to looking in a mirror for any other reason. For example, a driver looking in the mirror to check the rear view; a pilgrim may need to look into a mirror to tend an injury in his face, or to ensure that there is nothing on the face to obstruct wudhu water reaching the skin. All other reflective surfaces are treated as a mirror. If one has looked into the mirror for beautification, it is recommended to renew the Talbiyah.

17. It is forbidden for a pilgrim, in a state of Ihram, to kill lice on one's body or throw them from one's body or clothes, as a matter of precaution. Yet, there is no objection to moving them from one place to the other. If they are killed, the kaffarah should, as a matter of ihtiyat, be feeding the poor. As for mosquitoes, gnats and the like, it, as a matter of precaution, is better to avoid killing them, so long as they do not harm the pilgrim. It is permissible, though, to kill them to protect oneself, although one should, as a matter of precaution, avoid doing so.

18. It is permissible for a pilgrim, in a state of Ihram to wear a ring, not for beautification but as a mustahab act, for safe keeping, or for the purpose of counting the rounds of tawaf. However, as a matter of precaution, wearing it for ornamental purposes must be avoided.

19. It is forbidden for a pilgrim, in a state of Ihram, to shave or pluck, even a single hair of

his, or another one's, hair, whether in Ihram or not. There are three exceptions to this rule:

1. If he is troubled by plenty of lice;
2. If it becomes necessary to remove them because it causes headache, or for another reason;
3. If the hair drop off by themselves in the course of wudhu or ghusl.

20. There is no objection to a pilgrim, in a state of Ihram, scratching his head or body, if no hair falls off or blood oozes. If the pilgrim strokes, without any reason, his head or beard, causing one or two hairs to drop off, he must give some food in charity.

21. Sheltering is of two kinds:

1. By using an umbrella, the roof of a vehicle, an aeroplane, and the like. This is forbidden for men, in a state of Ihram, if the shade is above the head. However, it is allowed to be in the shade of a moving cloud. Evidently (adhhar), there is no objection to the shade covering one side of the body only. For example, pedestrians walking beside a car producing a shade on one side. As a matter of precaution, riders must avoid shade, unless the shade, produced from both sides, is so short that it does not cover the head and chest of the pilgrim.
2. By being under fixed objects like the shade of walls, tunnels, trees, mountains, etc. Evidently, being under such shade is allowed for a pilgrim, in a state of ihram, whether riding or on foot. There is no objection to protecting oneself from the sun with one's bare hands, although it is advisable to refrain from it, as a matter of precaution.

22. By "avoiding cover, or shading", we mean no protection should be used against the sun and, as a matter of precaution, the rain. Yet, there is no objection to using a covered bus during the night, even if it is not raining, as a matter of precaution. That is even with the knowledge that it may provide protection against wind. (\* Please consult the opinion of your Marj'a taqlid)